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Matter and Mind.

BY REV. S. FITTE, C. S. C.

II.

All admit that the organism in man, and especially the brain, works at the same time when the mind thinks. In our day biologists have succeeded in determining with exactness the material losses resulting in the bodily organs through intellectual operations, and also the material dispositions necessary to the organs that these mental operations may be properly performed. We may sum up the observations made on this subject by one of the most illustrious scientists of the XIXth century, who says:

"After a great excitement, or an extraordinary effort of the intellect, there is always an increase in the phenomena produced in the nervous system. The alkaline phosphates which the kidneys separate from the blood come from the nerves and the brain. But the fact is that the quantity of these phosphates invariably increases after any painful labor on the part of the intellectual functions. No organ is active unless it receives blood; and in this respect the needs of the brain correspond with the extent and energy of its functions. When circulation is partly obstructed the intellectual manifestations are proportionately weak. During sleep the quantity of arterial blood conveyed to the brain is always less abundant. So, too, when a person has eaten or drunk to excess, all the bodily functions are weakened and at the same time all the energies of the mind are blunted. On the other hand, when the blood circulates more rapidly through the brain, feelings grow stronger, thoughts keener and the will itself becomes more energetic than before."

Experience shows that the blood must possess a certain quality which depends upon the presence of some elements and the absence of others. Sound food is the first condition requisite for the activity of both nerves and mind: inanition or even dyspepsia is not very favor-

able to the exercise of the intellectual faculties. It may happen, however, that the blood is abundant and full of substantial ingredients, and still the mind feels languid and dull, on account of excessive labor undergone by some other organs, such as the muscles. An athlete who habitually makes a considerable effort upon his muscular system cannot very well devote himself to intellectual pursuits.

Among the substances which greatly contribute to injure or vitiate the blood, we must mention poisons and also the impurities of the body itself, which several of the large organs are destined to eliminate. The most dangerous of these hurtful elements are carbonic acid and urea: when either accumulates in the blood there follows weariness of the mind, loss of consciousness and finally death.

"Thus it is that the strength of the intellectual powers depends no less upon the vigor of such purifying organs as the lungs, liver, intestines, kidneys, skin, etc., etc., than upon the nutritive properties of food or drink. As a matter of fact, the relation existing between brain alteration and mental alienation is proven almost to demonstration. With most insane persons the alteration of the cerebral organs is visible and even striking; and minute observations through the microscope have revealed at least nine different sorts of morbid alterations within the skull. This is made still clearer and more forcible if we consider the intellectual symptoms which either accompany or follow diseases, such as typhoid fever. In all the cases in which some trouble of the brain occurs, the physician notices in the mind corresponding excitements, so that the condition of the body is generally indicated by the diagnosis of the soul. When a patient is prostrated by some violent fever, it is but slowly and painfully that the faculty of thought and locomotion is exercised. If weariness and heaviness characterize the state of the bodily limbs, the countenance seems to express but idiocy and stupidity. Like to a man weighed down and stunned by drunkenness, the mind of the patient appears to be completely enslaved by the pain of the body, and for a common observer there is not the least sign or vestige of an agent distinct, independent,

spiritual, self-sufficing and lifted above all the changes and fluctuations of the material envelope. The physician, indeed, admits that to every intellectual modification corresponds a physical alteration: within these limits he is a materialist.*

If the admission of this be a profession of materialism, then everyone that has even the least experience is a materialist. But this is not so; and whoever believes that the human soul is a spirit does not fear to acknowledge that every intellectual operation is accompanied and often followed by a greater or less change in the bodily organs. Now does this mean that thought possesses an organ? Certainly not, if by thought is meant what Descartes used to call "mere intellection" or "pure concept."

What we may hold is that there is in man a host of lower operations within the sphere of knowledge that are performed by means of corporeal organs. And this, not because these organs give them a merely external or accidental assistance, but because they are really substantial parts of the living body, being the true agents of these operations, though never acting by virtue of forces purely physical or chemical. What are these inferior operations? We call them the five special senses through which we are placed in relation with the outward world, namely: sight, hearing, smell, taste and touch. Besides, there exists, centralized in the brain, a more general sense which, lying at the very root of the nervous system, takes hold of the different sensations experienced without, and by a kind of instinctive reaction seizes, discerns and classifies the various objects appertaining to the special senses. Furthermore, there is another power, exceedingly active, called the imagination, which forms, retains, associates and recalls the images of sensible objects, whilst, working hand in hand with it, the memory preserves and revives all past impressions. Lastly, there is a still more powerful faculty which may be termed *appreciative force*, whose office it is to judge spontaneously of the various resemblances or individual dissimilarities, and pass upon them a judgment based upon their useful or injurious properties, without ever rising to the notion of anything absolute or universal.

Is it not manifest that all these sensitive powers, by elaborating and, as it were, refining these manifold materials, fittingly prepare the way for the intellectual act? If, then, they possess corporeal organs, it is not surprising that thought, which we call "pure intellection," cannot be exercised, nor receive any definite form without the help of the same organs. This assistance,

however, is not on this account intrinsic to the operation properly called intellectual, it is only concomitant; and for this reason, the organs used by the powers of inferior knowledge work instinctively at the same time when the faculties of the superior intellect act with reflection and free choice.

That lower power which, though essentially organic comes nearer to the understanding, is the imagination. Long ago Aristotle used to say: "The human soul does not think without the sensible image." (*Περὶ ψυχῆς*, III., VII.) Bossuet seeks to account for the fact by supposing a habit contracted in childhood. He says:

"We must confess that we do not understand without first imagining and feeling. For it cannot be doubted that, owing to a certain harmony between all the parts of which man is composed, the soul does not act, that is, it neither thinks nor cognizes, without the body, nor the intellect without the senses. And our life having begun with pure sensations, with little of intelligence independent of the body, we have from the earliest childhood contracted such a habit of feeling and fancying that images and feelings follow us always without our being able to separate ourselves altogether from them. Hence it happens that we never think of any object whatever, but the name which expresses it comes to our minds: this is what marks the connection between the things which strike our senses and purely intellectual operations. Experience shows that something sensible is always, or nearly so, mixed up with the intellect, and this is the means by which we rise to abstract ideas."*

Then the same writer goes on to ask himself if there can be for man in this life a single act of pure intelligence free from any sensible image. He answers that in his opinion it is not improbable, and may at times take place in some minds habituated to high contemplation and accustomed by long practice to exercise full control over their senses. Finally, he concludes by declaring that this state is very rare.†

With all due respect to the genius of Bossuet, we think that this exception is quite arbitrary, being supported by no fact of experience. We firmly believe that the human mind can never have here on earth a purely intellectual idea, and that a material image seems always to be needed for any metaphysical conception, unless we suppose a supernatural intervention as in the case of ecstasy. This is clearly stated by Aristotle in the well-known saying: "*Nihil est in intellectu quod non prius fuerit in sensu*," and the statement is confirmed by the Angelic Doctor in the following words: "It is impossible for our intellect, in the present condition of life and as long as it is united to a passible body,

* De la connaissance de Dieu et de soi-même.

† Ibid., III., XIV.

* Bain—*L'esprit et le corps*.

to perform any intellectual act without turning to sensible representations.*

This is, indeed, sound doctrine grounded on experience. It is also in conformity with the nature of our understanding which does not contemplate truth directly in itself, still less in God, as pure spirits do, but gradually discovers universal essences in particular realities. The fact is that the human mind, after observing material objects through the senses, draws, so to speak, from these sensible notions the prototype or primitive idea, which it conceives or "informs" within itself, and then expresses by means of an abstract term. This process of abstraction is so much a law of human nature that man requires sensible observations as the basis of his absolute and universal concepts. Strange, but incontestable: even when a mathematician, an artist or a moralist endeavors to combine or analyze such purely intellectual notions as those of "the true, the beautiful and the good," he must resort to practical illustrations, and, as it were, materialize the most spiritual ideals. "Even in meditation man must of necessity contemplate some image." (*Περὶ ψυχῆς* III., VIII.)

Therefore, it is not by a habit, formed from childhood, but by a necessity of nature that man's intellect, in all its own operations, stands in need of some material representation. It is true, words which are, after all, sensible signs, seem to suffice and can give the understanding a solid foundation in facts; but it is not exact to say that in this life and within the natural order, man is sometimes able to think without an image presented by the imagination.

But let us enter more deeply into our question. It was stated before that the assistance given to the corporeal organs by the lower operations of knowledge—those of the imagination—is neither accidental nor merely external, but that the living organ is the true agent of the operation, although it is brought about by a virtue superior to all physical or chemical forces. This is what neither Descartes nor Bossuet would admit, nor even most of those who advocate the spirituality of the soul.

In order to understand the theory which I propose and which is the one upheld by St. Thomas, it is necessary to bear in mind what the holy Doctor teaches on the unity of the human compound. According to him, the corporeal organ is not merely a portion of extensive matter, but a substantial part of the living body. But it is the thinking soul which is of itself the

formative principle of the body, not only as organized and living, but even as matter actually existing. The matter common to all bodies in nature is in itself only a capability liable to receive existence. The soul goes to meet that passive entity, gives to it an actual being by pouring into it a principle of determination and makes together with it a corporeal substance, a body, which is thereby living because the active force that "informs" it is a soul, that is to say, a principle of life.

In the natural order every corporeal substance is endowed with extension, for extension has its root in what is called *materia prima*. "The first disposition of matter is extensiveness; for that which is composed of more or less molecules is liable to be measured"* so that real dimensions result from the fact that matter, being once actualized by any form whatever becomes a particular body. But as the human body requires different parts diversely organized for the manifold operations of the living being, the soul, informing its own body, distributes throughout different parts, shaped according to the various departments of the extensive organism, here bones and muscles, there the brain, the marrow and the nerves, together with the special apparatus of the senses.

We might, for instance, take the brain. Let us suppose that a cerebral cell be an organ of the imagination. Will this cell produce a sensible image by its physical or chemical forces such as heat, electricity, activity of combination or elementary decomposition? Not at all; no more, indeed, than by the merely local transfer of its molecular parts. These are things essentially different from the image itself. How, then, will the cerebral cell give rise to a sensible image? By the power of the imagination which it possesses as a substantial part of a body animated by a sensitive soul. The imaginative power is a sentient force contained in the organ together with, but not coming from, brute forces. It is, then, specifically superior to those "dead energies" which rule over minerals, although the same organ, nay, the simplest cell, possesses both. Why is this? Because the only principle of the one and the other is the soul at the same time sensitive, vegetative and formative of the material body, and also because the imagination does not reside in the soul alone, but both in the soul and the matter of the same human compound.†

This is the reason why animals possess the

* Sum. Th., III., q. 77, a. 2.

† Cf. Sum. Theol., I., q. 77, a. 5, 6, 8.

* Sum. Th., I., q. 84, a. 7.

faculty called imagination, although they cannot by any means have a soul properly spiritual, that is, altogether independent of matter as to the performance of its essential operations.

But it might be objected that this theory does not solve the problem satisfactorily, because the molecular motions, the physical alterations, the chemical combinations or decompositions are considered to be essentially different in themselves from the nature of a sensible image. In such an hypothesis, the physical and chemical phenomena can reside in the same organ together with the sensible image. But the former are nevertheless essentially foreign to the latter, and there is no reason why they should depend upon one another. The system proposed does not account for that dependence which is attested by both internal and external observation—and this is precisely the difficulty of the problem.

We answer that the organ, being corporeal, cannot act, even by the sensitive power it possesses, without being fittingly disposed and prepared by the brute forces also contained therein. In order that the cerebral cell may exercise its imaginative force, it must have a certain degree of heat, a certain amount of electricity, certain molecular motions, a certain chemical preparation, which working together enable the same cell to receive sensible impressions. Doubtless what is more is not always less, but still what is less naturally prepares what is greater; and "higher forms or nobler forces eminently contain all the properties of inferior beings."*

Thus it is that we account for the necessary assistance given by the organ to intellectual thoughts. The latter are never exercised without a sensible image—no sensible image arises without an intrinsic, substantial action of the organ—this action cannot be produced unless the organ is suitably prepared by the physical and chemical forces. In short, these brute forces are extrinsic to the imaginative operation, but it is the same organ acting through its material forces and its imagination.

But it appears that there is in the imagination, and consequently in the organ upon which it depends, an activity still more closely related to intellectual knowledge than that by which a merely sensible image is presented to the understanding. In order that the abstract concept may be drawn from the image and engraven in the intellect, the image itself must needs receive, by the influence of the intellectual light with which the soul is endowed, a transformation

so complete as to give it, as it were, a preparatory intelligibility. Were this condition wanting, the image would remain entirely outside the intelligible order, and there would be a kind of gulf between that image and the understanding, which no power could fill up or bridge over.

Let us try, by observing our consciousness, to explain how the image from sensible becomes intelligible. Does it not often seem, St. Thomas remarks, that when my mind strives to evolve a thought I feel within myself not only certain associations of images, certain appreciations of particular relations, many remembrances, but also a kind of gradual illumination which engrosses my imagination, till at length I see with unspeakable joy the concept shining in my intellect, and sometimes cry out, as Archimedes of old: *Eὕρηκα!**

In other words, there are three distinct acts, namely, an illumining action which I exercised by a part of myself upon the sensible images; a luminous transformation of the same images, and, finally, a clear concept. Once that concept is formed, I am always conscious when recalling it that it is accompanied by a sensible image, at least by a word, which is another kind of image, and most often by an imaginary representation which reproduces in a manner vague or precise, some sensible reality of life. An image therefore is first required to form a concept by means of the intellectual illumination, and still further to revive, connect, combine and analyze different concepts which are all sustained by images: such is the law which requires the intervention of the organism whenever the human intellect thinks.

(CONCLUSION NEXT WEEK.)

Do the Tastes of the Best Critics and those of the Average Reader Eventually Coincide?

A SYMPOSIUM BY THE CLASS OF CRITICISM.†

Blair declares criticism to be the application of taste and good sense to the matter in hand. No one will deny that the dictum of Blair upon such matters is final. Accepting his definition, the question resolves itself into the following query: Will the application of such an amount of taste and good sense as is possessed in a different degree by the best and the average critic finally induce a similar judgment?

I think not absolutely; similar results require similar forces to produce them. And until the

* Cf. Sum. Th., I., q. 78, a. 1.

* Sum. Theol., I., 79, 85.

† Written in a half-hour competition.

average critic is possessed of the same acuteness of taste and the same degree of good sense as the best, we cannot presume that their *independent* judgments will coincide. I refer to judgments formed independently of bias or exterior influence. To be sure when the average man takes the opinion of the best critic as the basis of his own judgment the views of the two will naturally be identical. But when the average critic relies upon his own independent judgment his criticism cannot coincide with that of the best *connoisseurs*, because his judgment is the result of taste less keen and sense less cultivated. His judgment may even occasionally be along the same line as that of the best critic, but it will never attain the same perfection.

H. P. BRELSFORD.

We are asked whether in matters of art the opinions of the public and of the best critics eventually coincide. I will not hesitate to give my answer in the affirmative, for the fact is before us and scarcely admits of any discussion. But why they should or do coincide is a more complicated question to answer.

We know in the first place that all, even the rude vulgar of mankind, are endowed with a power which makes them admire and love certain objects more than others. The object of this inclination, the source of the pleasure its satisfaction affords, is the beautiful—an irresistible magnet that draws to itself every intelligence that understands it, and every heart that feels it. But the public and the critics judge of the beautiful in a different manner. The uneducated feels it, but cannot account for it; and even sometimes when he does not feel it he will take the opinion of learned men, which he knows to be based on sound reason. Then the man who possesses some education will consider the opinions of critics, study their respective reasons or arguments, and thus be enabled to form his own opinion which, of course, will generally coincide with that of the best critics.

But the general reason which I believe causes one opinion to prevail is that, in considering works of art, we all look at them from this same point of view, and we have no occasion for sympathy. If, notwithstanding, we are sometimes differently affected, it arises either from the different degrees of attention which our different habits of life allow us to give to their study, or from the different degrees of natural acuteness in the faculty of the mind to which they are addressed.

J. E. H. PARADIS.

Speaking of art, Blair has it that the opinion of good critics and that of the public at large will in the end coincide. As for myself, I cannot but agree with the great master of rhetoric, slight as is the attention which I have paid to the subject. Many suppose, however, that the critics by reason of their learning are infallible; and, as a consequence, the opinion of the gen-

eral public they hold to be of little or no weight when conflicting with that of the critics in matters of art.

Now, it is true that the average man may be prejudiced against an author; but local and personal environments will, by the lapse of time, be so far removed as to destroy all prejudices, and in the end a work of art will be viewed by all in a proper light. Not that I entertain the least notion of intellectual equality between the illiterate and the learned; but each man, I dare say, has a peculiar way of testing things. To the critic a work of art appears as conformable or non-conformable to certain fixed rules; to the average man it appears as agreeable to the passions or not. In other words, the average man sees and feels and knows a thing to be good without understanding the *why*; the critic, on the contrary, sees and feels and knows the self same thing, yet he takes it upon himself to explain the reason thereof. It appears, then, that in order to judge of anything well, we must not separate our heads from our hearts. The power of knowing must combine with the power of loving; and if after knowing a painting, a statue, or a poem we cannot but love or at least admire it, it is because such work is really artistic.

It stands to reason, moreover, that beauty, as viewed by the intellect, is always the same; and in the course of two or three generations if not sooner, the productions of an author will be cherished by the combined decision of the critics and the ordinary people, according as such productions are genuine representations of beauty.

E. CHACON.

In considering this question which is a very important one, we must place a restriction upon the word public. As I understand it, it means those people who are able to read and appreciate a work by some standard author. Not those who are barely able to read, and are content with the refuse of literature. In reviewing the pages of the past we find that when a book received the approbation of the critics, the public eventually coincided with their opinion. An author generally writes for the public and then for the critics. I will admit that the public at large sometimes fail to discern the points which the critic's trained mind readily sees. But I think that in time the public will penetrate the intricacies of the most hidden plots. The judgment pronounced by the public is generally considered a criterion of success and merit. I think that I will be in accordance with the rules of justice in saying that the public will coincide with the critics.

B. W. HUGHES.

In our day the opinions of the critic are given with the utmost severity. No work is allowed to pass uncriticized, its contents are examined over and over again, and even days are spent on one single line. There was a time when the

literati governed the public taste, but fiction has doubled and trebled itself since that time, and all sorts of novels from the most sensational to the most meritorious have been mingled in the minds of the public. Still, I think the public opinion in reality agrees with the very best of critics. By the public I mean the average man or woman who reads the works of great authors and, now and then, the new-day novel. These minds are governed by the many books and poems they have read. They have formed impressions by reading good books, and their minds cannot be diverted from its course. They can criticize with the greatest severity. They may not always agree with the best critics upon some of the minor parts of a book, but in the end their opinion or taste for a book will coincide with that of the best critics. Again in our days there is always a cry for new novels, and every idler who has sense enough to put sentences together and money enough to pay the publisher, will meet the demand. His novel is of the worst type, and probably there is nothing, not even a sentence, that would obtain the attention of the critic. These are the novels that are "all the rage" among the common and less educated people. Certainly the critic loudly condemns this trash. The public reads more because of the sensation excited, but they do not claim any of these novels as literature. The critic of to-day says, and says with the most explicit truth, that the aim of the literary moralist should be to purify the public taste, and when this has been done literature will purify itself.

E. C. HUGHES.

I would say that the tastes of the critic and the public eventually coincide. We have many examples of this. Take for instance Milton. All the best critics at once pronounced his works to be worthy of careful consideration and of the highest praise. Did the public accept their opinions then? No; because Milton to be thoroughly understood must be read carefully. This the public at first did not do; but after hearing the best critics of the land sounding his praise, they then began to study him, and eventually held the same opinion. But some one may say: did not the public take the opinion of the critics merely because they recognized the superiority of the authority, and not from any appreciation of their own? For the lower, uneducated class of people I will admit this to be true; but we are speaking not of these lower, but of the middle class—those that have a certain amount of education, and are able to express opinions of their own. On the other hand, we have innumerable cases where the critics condemned a book, while the public for awhile were loud in their praises of it.

C. H. SANFORD.

It is true that in the rank of critics the poorer ones outnumber by far those of merit; but confining myself to the few, I would state that it is

my firm conviction that the opinion of the people and those of the critics do eventually agree. Literary criticism, as I understand it, is an art which develops the principles of that more refined and exquisite sense of beauty which forms the ideal model of perfection in each taste; it is the critical faculty; that perception of the beautiful in literature, the acquisition of which requires superior mental qualifications, but which cannot be fully developed except by education and devotion of one's life to the subject. It is an art founded wholly on experience and the careful observation of such beauties as have been known to please mankind most generally. It seems to me that if, after going through the hands of a man possessing these qualifications, and undergoing the severe criticism he is bound to give it, a book appears recommended by him, it must of necessity command the admiration and commendation of every person of sense and culture.

In the prescribed curricula of most of our schools, English literature and rhetoric find a high place. Therefore an education is within the reach of every one; though it be not as thorough as that of a college, still it is sufficient for a person to distinguish a good work from among the tons of trashy literature of the day. Though they may read the latter, nevertheless they will commend the works of such men as Charles Dickens, Sir Walter Scott and William Thackeray. Therefore, it is evident that the public and the critics do eventually agree as to the merits of the productions of master-hands, though, I admit, they disagree sometimes on such works as "She," "King Solomon's Mines" and "Cleopatra," and that for good reason, because no good critic can in conscience recommend such worthless trash.

JOHN J. McGRATH.

By the public we mean the reading community, not the reader of the lowest type, but the reader who can, with some appreciation, peruse books of a higher degree of quality than the 19th century novel of the Breame stamp. The public, in the estimation of many, does coincide, in the end, with the opinions of the critics. A book when first published at once passes through the thrashing machine of the critic; every magazine and newspaper contains a notice of it; the reading public at once accepts the words of these book critics, and reads the novel or book which is praised and recommended by them. A book which is "sat down upon" by the critics has a very scanty sale. This is true, and can be found to be such in any publishing house. A book which is pushed into notice by encomiums of the critics has a big run, proving that the critic nearly rules the reading populace. Dr. O. A. Brownson, in speaking or rather writing on this point, says: "Those, the few, who can discover and admit merit in the course of some years, amount, with their proselytes, to a considerable

body often large enough to influence the world of letters, and to constitute their approval a passport to the consideration of that very exclusive, but passive and obedient creature, the reading community." From this we see that the critic's approval is a passport for any book. Now by a critic we do not mean that pretentious being whose sphere of active criticising includes only novels of the blood and thunder type, or of the "Haunted Boarding House" series; we mean a critic of the stamp of Brownson.

The less educated reading public are attracted by the gay colors of the covers, and the number of killed and the masculine abilities of the thirty heroines within those gay covers. Such books do not constitute a part of literature, and therefore are not to be taken as books to be noticed by eminent critics. In short, we think "that the public do coincide with the opinions of the critics."

J. E. BERRY.

This is a question that, I think, can hardly be answered by either "yes" or "no." By the term "public" I suppose is meant the class of people who make no special study of literature, but who read partly for amusement, and partly for the benefit to be derived therefrom. The public does not, can not, appreciate all the works recommended by critics. For instance, how many are there that can say, and say truthfully, that they enjoy Milton? On the other hand, books which critics never cease condemning are read with the greatest avidity. Of course, this last class of books is transient; they are read to be forgotten immediately, while books of standard authors are read that they may be impressed on the mind.

As a general rule, however, many years must elapse before the public begin to appreciate the real worth of a writer. Thackeray, now standing at the head of all novelists, was very little thought of during his lifetime. This is one of many similar instances. The critics are men who see below the surface of passing sentiment, and seek for that of which the people do not tire. But even critics are liable to err. They have always condemned Poe, but he is becoming more and more popular every year. To sum up, I think that, on the whole, the opinion of the public does eventually agree with that of the critics.

C. A. PAQUETTE.

In the first place who constitute the public? In this case the public means the people who are fairly educated and who read, more or less, some kind of literature. If we limit the public to those people who are only fairly educated we do not value their opinions on books of philosophy, or of deep scientific research. But why should their opinion not agree with that of the critics? A book or poem has some quality—good, bad, or some intermediate stage—and why should not the public see the merit the same as the critics? We cannot consider

anyone so utterly devoid of taste as not to appreciate the qualities of a good production or condemn a bad one. If a production has a good style, a charming description, a good plot, or is expressed in beautiful terms, one cannot fail to see and appreciate it. It may be said not many light novels are read nowadays. This is true; but does a man read novels altogether, or does he read and appreciate some of the better works also? If good books were bought only by a cultured few there would be no pecuniary returns from a production, but we find that immense royalties are paid on such works.

Let us then not be so narrow-minded as to think that the good works are only written for a certain few who alone appreciate their merit, while the rest of humanity read nothing but trashy novels with impossible characters and improbable plot.

J. W. MEAGHER.

Does the opinion of the public coincide with that of the critics, is a question which requires but little reflection in order to reach a conclusion. That the opinion of the public *eventually* coincides with that of critics, no one will deny. But to maintain that the public opinion always agrees with that of the critics is not true. The men of superior education, or of exceptionally good taste, usually hold the same convictions as critics; but the average reader is often at variance with them. It is true the public in general accept and regard the works of Shakspeare and Milton as highly as do the critics; yet experience and observation show that the average mind cannot comprehend the real value of such works. It is very frequently the case that the reader accepts or adopts the opinion of others when his convictions are entirely opposite.

D. BARRETT.

In expressing our thoughts and views on this important subject, let us first ask what do we mean by the public? In using the word *best* before critics one would judge by the use of the word public that we refer to the average class, not the aristocrats. The opinion of the public at large does not coincide with those of the *best* critics, and the average class, I may state, follows closely the sentiments expressed by the public.

By no means can we consider the average man a classical student. He may have a professional, or a mere preparatory education; and the little he knows of English literature, without the lights of classical learning, loses half the charms of its feelings, sentiments and style. He reads sensational novels, considers them beyond doubt the most pleasant, tasteful productions of the age. We are living now in an age of sensationalism, and the critic's mind, by reason of his education, is too high for those of the middle class.

The works of great authors possess the refinement of classical taste. They contain allusions

both delightful, pleasing and interesting such as cannot be perceived by the average class. Again, noticing the large sale of what are called "novels," it is evident that the critic's views are not endorsed by the public. No doubt to them we are probably indebted for all worth knowing; yet with all their learning and self-reliance the average man or class does not coincide with them.

E. C. PRUDHOMME.

We must first make clear what we mean by public opinion. Is it the critical expression of the general public; good, bad or indifferent? No, because in such a matter as this the more illiterate classes of the people will never be able to appreciate the beauties of great minds. Is it the judgment of the learned part of men? No; because with these there is no question of final coincidence. It is, as I think is plain, the opinion of that part of the reading public whose previous education has fitted them to understand and appreciate the greater masters of the language. That their opinion and that of the best critics finally coincide—even after many years—is to me sufficiently evident as to be asserted without any restriction. Dr. Brownson says this in almost as many words. Observant men have everywhere found it to be true. Cervantes and Dante are examples that must be convincing. Among English poets Milton stands forth pre-eminent. In our own day we all have noticed how Mr. Haggard, whose works were soundly rated by critics, has gradually lost all ephemeral popularity.

While, indeed, it must be admitted that many good works are sadly neglected, yet I make bold to say that this would not be so if their existence were generally known. How many people know that Moore ever wrote a book called "The Epicurean"?

R. ADELSPERGER.

That the opinions of the public and those of the best critics do not coincide can be proved by examining the shelves in the library of an average reader. What do we find? A well-thumbed copy of the Holy Bible, and volumes by Macaulay, Dickens or Milton? Quite the opposite; beside Rider Haggard's "She" is the latest by Bertha M. Clay or "Ouida," both of which are flanked by Zola's works and popular volumes of the "Seaside Library."

C. T. CAVANAGH.

Any work of art will eventually stand on its merits alone. Tinsel and show may for a time hold the attention of the reading public, but true worth only will at last win. Every new literary venture launched upon the broad ocean of public opinion must sink or swim according to its merits. A new book appears; competent critics review it, point out its good and bad points, its beauties and defects. The opinion thus expressed may not at once be accepted

by the intelligent public, but it will eventually prevail. A poorly written book may, like plated jewelry wear for a time, but in the end the base metal underlying its showy exterior will be revealed. A little observation is all that is needed to convince any thoughtfully minded person of the fact that the opinion of the critic is finally adopted by the reading public. Fifty years ago there were scores of writers in high favor who are now unknown. When Robert Montgomery first published his poems the thoughtless public, for a time deluded, fancied a great poet "had arisen in Israel." Macaulay convinced them of their mistake, and to-day Mr. Montgomery is as little esteemed by the public as by the critic. This is one of scores of cases which may be cited in proof of this argument.

H. A. HOLDEN.

In conferring immortality on an author's productions the dictum of the true critic is well-nigh absolute; for in every work of literature or of art there is that "indefinable something" which stamps on it the impress of divinity, and which appeals alike to the educated and the uneducated. The critic, as having developed his power of judging and as being endowed with the keenest sense of appreciation, is the one best able to perceive the excellencies of any book or work of art. But as beauty in any form must appeal to all men, though in a different degree, so that highest form of beauty seen in literature, painting or sculpture must please all men whose faculties are not blunted by habitual misuse. But it is to the critic, as one who has cultivated his powers to their utmost, that we are to look for the deepest appreciation of these excellencies. As it is our boast that nothing lives in literature but what is truly worth living—nothing but what is filled with the most perfect beauties—we must agree in saying that, as regards literature, the opinion of the public and that of the true critic eventually coincide.

W. LARKIN.

This is a question which cannot be answered by "yes" or "no." If we are to understand by this thesis that the average reader is *as certain* of appreciating a literary work as an accomplished critic is, then we must answer negatively. If, however, it be asked whether the general reader has always felt an interest in the masterpieces of literature, we may say "yes." Yet even this is to be accepted with a certain reserve. It is evident that many fine points in the structure and treatment of a work of art might easily escape the attention of a careless or superficial reader.

J. W. CAVANAUGH.

THERE is a movement to make a German Academy, like the French Academy, of forty immortals, whose mission it shall be to preserve the purity of the German language.

NOTRE DAME SCHOLASTIC.

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The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTY-THIRD year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

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| C. T. CAVANAGH, '91, | JOSEPH E. BERRY, '91. |

—Among the most graphic, most original and most interesting accounts of the Centennial celebration in Baltimore, and of the events connected with it, is that which is published in this week's number of the *Ave Maria*. It was furnished by Miss E. L. Dorsey, of Washington, D. C. The same magazine has given us this month an able article from the pen of Dr. Shea, entitled "A Century of Catholicity in the United States," and had the privilege of publishing, from the author's manuscript, a paper on "Lay Action in the Church," read at the Catholic Congress by Henry F. Brownson, LL.D. The November monthly part of the *Ave Maria* will be one of the most valuable and entertaining numbers of this popular magazine ever published.

—Leonard Scott & Co., Philadelphia, send us the usual batch of English magazines. They are printed by authorization, and are almost counterparts of the magazines themselves. *The Fortnightly* has an acute article on Wilkie Collins by Swinburne. There is no "gush" in it; it is the most critical thing that Mr. Swinburne has done. Mr. Hurlbert, formerly editor of the *New York World*, contributes an article which is very unflattering to the present French Republic. Mr. Hurlbert is one of the most versatile and best informed journalists in existence, and his facts and figures show that M. Carnot has not a firm seat on a rather baulky horse. Malloch writes sanely as usual. Mr. George Moore, a

novelist more immoral than Zola, contributes an impertinent article on English Dramatists. It is wretchedly written. It might be used as a flagrant example of false syntax.

—The great event in college circles during the week was the return, on Tuesday evening, of Prof. James F. Edwards after his long vacation tour through Europe. As the Professor entered the Seniors' refectory at supper time he was greeted with a perfect ovation by the students who testified in the most expressive manner the heartiness of the welcome extended to him. Prof. Edwards' long association with Notre Dame and her students, and the active part which he has taken in furthering their interests merited this recognition, which at the same time served to show the greatness of the influence he has exercised, and the strong hold he retains upon the affection of the students. Enduring monuments of his zeal and ability are to be found in the buildings of Notre Dame—notably the Bishops' Memorial Hall, which through his exertions has acquired a world-wide reputation, attracting the attention of prelates and historians in this country and Europe, and have been enriched with valuable accessions from all parts of the world.

The work done in regard to the University Library, through his designs and under his supervision, would alone suffice to show how actively and intimately he has been identified with the progress of the Institution. Prof. Edwards, we are glad to say, returns greatly improved by his trip, and we hope he will long enjoy health and strength to continue his good work in the Faculty of the University of Notre Dame.

The College Cheer and Gleé Club.

Nov. 12, 1889.

EDITOR OF THE SCHOLASTIC.

DEAR SIR:—As an old boy, I have a right to grumble occasionally—though I think most of us, old boys, who grumbled at college look back at the dear place with the most affection. I know that I would give a great deal to be back at school again; to see John McGrath—he's a reverend now—writing his poems, or to hear George Clarke's rotund tones. But I want to grumble. The other day I heard the new college cheer. It's choppy; it's yawppy; it is like the "whiz boom" business of the average college cheers. For a rousing, individual, expressive cheer give me our own "*Rah, 'rah, 'rah! Nostra Domina!*" It was good enough for us, why isn't it good enough for the young ones? When my boy goes to Notre Dame I'd like to have him give

the same yell his father gave, and I hope my grandson may follow his example.

I'd like to put in a word for a glee club, too. With so much poetry fluttering about, there ought to be enough for a good set of glees, with music by everybody. OLD BOY.

Stray Leaves from a Vacation Diary.

BY M. O'DEA.

VII.—LUCERNE AND THE RIGHI.

AUGUST 12. (Continued.) At three o'clock I arrived at Lucerne and went immediately to the Schweizerhof. When I asked the clerk to send my name to some American friends, whom I had promised to meet here, he told me that they had departed on a tour over the Brünig Pass only one hour before. This disappointment was caused by my delay in Berne. He also informed me that the hotels here are unusually crowded this week and every bed in the Schweizerhof was engaged. At the Hotel du Cygne I was fortunate enough to secure a room with a splendid view from the window. On the right stood and frowned the grim, dark, storm-gatherer *Pilatus*, over 7000 feet high; in front, nearly touching the foundation of the hotel, the *Vierwaldstättersee*, the most beautiful and romantic lake in Switzerland; on the left the *Righi*, the universally acknowledged queen of picturesque mountains. The locality and the scenes are truly enchanting, and they are fully worthy of the many volumes of praise which they have received. I envy those who have leisure time to spend a whole season here, and I regret that I cannot stay at least a month. At four o'clock I was ready to see the few places of interest in the village, and I was told that I could easily do so before dark. I went first to the Capucian Monastery, then to the Glacier Garden, a museum containing glacier and other Alpine curiosities. From the museum I turned into a narrow, rugged path, and a few minutes later stood surprised and awed before the Lion of Lucerne. This masterpiece, designed by Thorswalden and cut out of, or rather into, the solid rock cliff, is well known as one of the grandest monuments in the world. It was dedicated in 1821 to the memory of the 800 faithful Swiss guards who perished while defending Louis XVI., in Paris, in 1792. Last Saturday was the anniversary of the massacre, and the usual anniversary Mass was celebrated in the memorial chapel which stands only a few yards from the monument.

AUGUST 13. My first thought this morning was that the noise which awakened me was the usual summons to get out and see the sun rise. A flash and a terrible report undeceived me and I became aware that I was about to witness a thunder-storm. My room was on the top floor and afforded a splendid opportunity for observation. I arose, dressed myself, went to the

window and stood there "thunder-struck" for half an hour. Byron's description is good, but an Alpine thunder-storm is one of the things which remain above the reach of language. During the intervals between the reports it was unearthly silent in the hotel, and the custom here is to leave no lights in the halls. The flashes were rapid enough, though, to lighten the stairs, and I went down to the clerk's office on the ground floor to compose myself. The storm ended as quickly as it began. I have studied the action of lightning, and have witnessed some wonderful displays on the prairies of Kansas and Texas; but the slight familiarity which I have attained has certainly not begotten any contempt. I think the time while I stood at that window, along with my first visit under Niagara, will always be remembered as the most sublime moments in my life.

The night clerk informed me that a party from another hotel on the quay had made arrangements for an early start for Vitznau and the Righi. I decided to go with them. From the hotel to the handsome saloon steamer it was only a few steps, and I was soon on board. It was too cloudy to see anything from the deck, and the purser directed me to the cabin where I found about twenty people discussing the probabilities of a clear day on the summit. The "Rundbillet" which I had purchased included breakfast on the boat, and it was served before we reached Hertenstein. At Weggis a few of the passengers left with their alpenstocks in hand to make the ascent on foot by the old path. When the steamer touched the pier at Vitznau the mist had all disappeared, and the sun was streaming clear and strong over the precipitous heights of the Rothe Wand. We found the inclined car, with its toppling engine, ready and waiting for us at the small chalet station. There was no need for hurrying and crowding, and each of us secured a choice seat for enjoying the series of views, commencing at the pier and ending at the renowned Kulm. The railway has been in operation since 1871, and the number of visitors carried annually to the summit is said to be about 50,000. The distance from Vitznau to the Kulm is nearly five miles, and the total rise is nearly five thousand feet. The line ascends continually with an average grade of 1 in 5, or twenty feet rise for every hundred feet in progress. Ascending and descending the speed is the same—three miles an hour. In the bold and daring path selected by the engineers only one short tunnel was found necessary, and an unobstructed, magnificent panorama is gradually unfolded during the ascent, as peak after peak appears in the horizon.

We left Vitznau at seven and arrived at the Righi-Kulm station at eight thirty. The depot is on the sloping side of the circular plateau in a hollow below the real summit, and the view is partly hidden as if it were done intentionally to allow the sublime sight from the "tip-top" to

be spread before the visitor suddenly and overwhelmingly. On the platform a crowd of guides were waiting, and they quickly scanned our faces trying to select the most promising victims. I have learned that it is of no avail to pretend not to understand the first language in which they accost one. Although very few of them can speak any language distinctly, they will try to make themselves understood in half a dozen. To the man who had taken me for his prey I thought I would play deaf and dumb. What was my amazement when he commenced in the mute sign language with his fingers. I was forced to laugh and make an exclamation, and to his further entreaties I replied, emphatically: *no, non, nein!*

I left him and my companions behind and ascended the remaining hundred feet or so to the official stone which marks the highest or culminating point of the Righi. Around and below me was what has been called "the most beautiful view ever revealed to mortal vision." The extent of the horizon is more than 200 miles, and the distance straight down the sheer precipice is more than five times the height of the Eiffel tower. For some time I stood deaf and dumb in reality. Gradually I took in the general outlook, and commenced to recognize the villages and lakes in the valleys, and a few of "the host of ice-capped peaks which raise their stupendous crest on every side." Stray banks of milk-white clouds, driven by a light breeze, were floating by; some of them more than a thousand feet below, and the head of old Pilatus was completely enshrouded. The Righi is only occasionally enveloped for several days, when nothing can be seen; but her "stern husband" is very seldom without his gloomy, impenetrable mantle. I intended to ascend this morning by the new road which climbs his jagged sides, but his thunderings last night fortunately warned me not to do so.

The Kulm plateau is several acres in extent, and besides the large Hotel Schreiber there are stands where views, alpenstocks, eidelweis flowers and other Alpine "nick-nacks" can be purchased. At one of these stands I procured a map and a leaflet which located and named the principal points in the mammoth panorama. I commenced my particular observations on the northern edge of the plateau above the ill-fated valley of Goldau where four villages were buried by the terrible landslide of 1806. When I had finished the circle to the southern slope it was time for dinner. In the hotel I met and became acquainted with a general excursion agent who seemed to be perfectly familiar with every town, village and place of interest in Europe. After dinner I went back to the plateau with him, and he proved to be a very interesting companion. We left the Kulm station at five o'clock, and among other things which my new friend told me during the descent he said that the people in the car represented eighteen different nations.

(TO BE CONTINUED.)

Exchanges.

—The literary columns of the current *Annex* teem with choice specimens of essay-writing. The fusion of the two old journals was rather a happy thought.

—We are indeed glad to renew our acquaintance with the *Bethany Collegian*, a journal that has taken a high position among its contemporaries. Its work in the literary department is notably good.

—Many of our exchanges are discussing the question of co-education. If this method promises such unqualified success, whence comes the vigorous protest uttered by the bulk of intelligent instructors from all parts?

—We are pleased to welcome the *Franklin Collegiate* among our exchanges. It is tasteful and entertaining, and if what we read between its lines be true, it is worthy of more general and substantial support than it has yet met with.

—The *College Transcript* has come to us in a new-colored dress—none the less interesting for that, however. What we would like to know is this: Doesn't the *Transcript* think it needs an exchange column as well as a quotation column?

—The *Kansas Wesleyan Advocate* is among the latest additions to our exchange list. From what we know of Wesleyan papers generally—and the *Advocate* seems not exceptional—we hope to derive much pleasure from our new acquaintance.

—The *University Mirror* comes to us as the representative of Bucknell University, Lewisburg, Pa.; and, like most of our exchanges, is distinguished by a high measure of good taste and literary *discrimen*. It is a most welcome visitor.

—The current number of the *Michigan Argonaut* opens with a clear-cut editorial on "Discipline in Colleges." The ideas advanced by the writer might be successfully applied at Ann Arbor; but we are convinced that in most other colleges their legitimate offspring would be anarchy.

—One of our exchanges which has given us the most genuine pleasure is a small monthly, *The Kentucky University Tablet*. There is an air of freshness and orderly arrangement about this publication that offers real and lively interest in this age of withered and withering college journals.

—The current number of the *Speculum* is full of interesting reading matter; but its statements regarding other colleges are not as exact as they might be. Michigan should indeed be proud of its University, but not because it was the "only Western educational institution to which the Pan-American Congress made an especial visit." The Pan-Americans visited Notre Dame, and their coming thither was as much an "especial visit" as was that to Ann Arbor or any Eastern college.

Personal.

—Notre Dame is honored by the presence of the Rt. Rev. J. B. Brondel, D. D., Bishop of Helena, Montana, who is spending a few days at the University on his return from the Centennial celebration at Baltimore.

—Robert Sullivan (Com'l), '88, holds a responsible position in the National Bank of Commerce, Kansas City, Mo. We are glad to state that he fills his office with great credit to himself and his *Alma Mater*.

—G. W. Fishburne (Com'l), '76, is Assistant Cashier of the First National Bank, Kansas City, Mo. In a letter recently received he expressed the kind remembrances still entertained for *Alma Mater*. His many friends here are pleased to hear of his success.

—Among the visitors during the past week were: Mrs. C. Gnewuch, Manistee, Mich.; Mrs. Nathan Werthemier, Mrs. J. Schloss, Ligonier, Ind.; J. R. Newton, Woodbury, Ind.; Miss L. Hertzog, Mishawaka, Ind.; Miss K. Eich, Plymouth, Ind.; Mrs. and Miss Curtis, E. C. Elkin, Chicago; Mrs. M. V. Monarch and daughter, Owensboro, Ky.

—General St. Clair A. Mulholland, of Philadelphia, visited Notre Dame on Wednesday to call upon the Very Rev. Provincial Corby. The General commanded a regiment at Gettysburg and afterwards a brigade under General Hancock. Father Provincial was chaplain of the Irish Brigade engaged in the famous three days' fight, and was glad to meet an old army friend.

—The Right Rev. Thomas Bonacum, D. D., Bishop of Lincoln, Neb., paid a visit to the University yesterday (Friday) afternoon. The amiable and zealous prelate could only remain a few hours, as he had to leave on the evening train for his episcopal see. He expressed himself as agreeably surprised at the extent and greatness of Notre Dame, and promised himself—and us—the pleasure of another and a longer visit in the near future.

—Professor Maurice F. Egan's little house on the grounds of the University of Notre Dame, in Indiana, will be almost hidden in lilacs during the coming spring—each of his friends having sent a lilac bush. A superb white lilac bush comes from Aubrey de Vere. The house is well named The Lilacs. Professor Egan is writing an Irish-American story for the *Century*.—*N. Y. Home Journal*.

—Fifty years ago, when a lad of thirteen, the Rev. Edward Hannin, the esteemed Rector of St. Patrick's Church, Toledo, took the temperance pledge from Father Mathew. Sunday, Oct. 20, the golden anniversary of that event was celebrated by the presentation to him of a magnificent gold medal and other presents. Bishop Gilmour went to Toledo especially for the occasion, which was indeed a memorable one. Father Hannin said that the event was the most glorious in his life.

—A notable incident in the Centennial at Baltimore is worth recording. As the line of priests passed into the aisle, the venerable Father Sorin, General of the Order of the Holy Cross and Founder of the University of Notre Dame, was crowded aside by younger and more active men who did not recognize him. Cardinal Gibbons, although his mind was occupied with the thousand details of the ceremonial attending the great occasion, remarked the position of Father Sorin, and at once sent an ecclesiastic to conduct the Father General to the sanctuary, and gave him a seat at his right hand. The incident is as honorable to the quick apprehension and kind heart of his Eminence as it is to the illustrious priest, the only General of a religious congregation or order, founded in Europe, who resides in America.—*N. Y. Catholic News*.

Obituary.

—Mrs. M. A. Stace, the venerable mother of our esteemed Prof. A. J. Stace, died suddenly on Tuesday last at Garret, Ind., where she had been engaged in teaching. The funeral took place at Marshall, Mich., where the remains were laid to rest on Thursday morning. The deceased was in the eightieth year of her age, and was a lady possessed of a more than ordinarily gifted mind, and was well-known in literary circles. In '62 and '63 she directed the Minim department at Notre Dame, where she formed and retained many intimate friends who appreciated her many noble qualities of mind and heart. She was a frequent contributor to the *Ave Maria* and other periodicals, and her productions in poetry, as well as prose, were of an unusually high order of literary excellence. Her recent work was the complete revision of a two-volume folio History of the Church, translated from the German, in which her linguistic ability was admirably shown. Mrs. Stace was a convert to the true faith, and her life was marked by an edifying fidelity to the fulfilment of Christian duties. The afflicted relatives have the sincere sympathy of all at Notre Dame; but they have the consoling assurance that for a life so devoted and faithful as hers the end is but the transition to the life real and unending. May she rest in peace!

Local Items.

—Retreat.

—Thanksgiving!

—There is music in the air.

—Have you handed in your essay?

—"When the band begins to play!"

—Next Thursday is Thanksgiving Day.

—Now until Christmas! It's coming, boys!

—The Staff held a meeting last Wednesday

—Our army is reinforced by five tin-soldiers of Austria.

—"Sport" only needs practice to make himself an orator.

—"Stroke!" and "Strike!"—where are those once familiar sounds?

—Some one suggests that it would be in order to procure new class pins.

—Remember that now is as good a time as any to subscribe for the SCHOLASTIC.

—Rumor has it that we are soon to hear from one of our leading dramatic societies.

—Will we have the Crescent Club and the Philopatrians now? We are anxious!

—The St. Cecilians are still engaged on the Cronin case, and are making good progress.

—An extra "rec" was enjoyed last Saturday afternoon, and a game of football was played.

—The St. Cecilians tender a vote of thanks to Mr. F. E. Lane, Law '90, for valuable services rendered.

—The Juniors don't intend to take a back seat for anyone, not even when it comes to a Rugby team.

—We have a *Campbell* at Notre Dame and, as every one knows, plenty of *Boies*! We are proud of them both.

—It is said that over-indulgence in coffee accounts for the "wry" faces worn by two distressed Seniors.

—The gymnastic classes are now in full operation, and some excellent material has already been shown forth.

—Our team seems to have hard luck about "dates"; this luck "dates" back to the commencement of its career.

—The Junior "gym" presents a gay appearance with its highly polished brass locks, which have recently been put on.

—Prof. M. F. Egan, LL. D., went to Dubuque, Iowa, on Thursday to deliver two lectures. He will return this (Saturday) evening.

—Lamb says, "the older a pun is the better;" but we say that a pun that is old is a chestnut; so we wonder if chestnuts are good?

—Some of the inmates of Sorin Hall are very patriotic, if we may judge by the flags seen waving from the windows, especially on "rec" days.

—Those who are so anxious to know who B. B. is should remember that it stands for a great many things—"Buffalo Bill," "Board Bill," etc.

—On account of St. Cecilia's Day occurring during the retreat, the celebration of it has been postponed until some time in the very near future.

—It was rumored the other day that a certain loquacious Junior was gagged. We warrant he did not long remain so, for he is an adept at "getting off gags."

—The names of C. L. Heard and J. Dyer were unintentionally omitted from the "List of Ex-

cellence" last week. Both these gentlemen had perfect competitions in *First Grammar*.

—The class of English Criticism are enthusiastic over Prof. Egan's late lecture on "Shakspeare." The Professor succeeded in painting the *humanity* of the poet in colors very rare among Shakspearians.

—REGULATION JOKE.—In what state may the voters elect *boys* to the governorship? Whoever sends us the first correct answer to this query will be considered a subscriber to the SCHOLASTIC on receipt of \$1.50. Who will be first?

—A game of Rugby was played last Saturday. The special, though in a poor condition, beat the Anti-Specials by a score of 42 to 12. Messrs. Keenan and Murphy distinguished themselves by their excellent playing; the game being their first.

—A certain irreverent Freshman from Ohio was lately heard to mutter from behind a newspaper: "By Jove! Didn't Campbell get a hump on him before election?" to which a passing Senior replied: "Naw, that's not it. It's 'coz he can go so long without drinking."

—The library will henceforth be guarded by five valiant stuffed knights, encased in complete armor of "ye days of yore." These Sir Knights accompanied Prof. Edwards from Europe in a wooden box. They have a herculean look in their dress suit of steel in the pattern of Austrian chivalry.

—As announced last week, the annual retreat for the students began on Thursday, and will terminate to-morrow (Sunday). The exercises are well attended by the Catholic students, evidently determined to profit by the able and practical instructions of the Rev. Father Nugent who conducts the retreat.

—Prof. Edwards brought with him from Europe one of the finest collections of curiosities, ancient and modern, that can be found in any University. Our genial Professor knows how to give practical expression to his zeal in the interest of History and his favorite employment. We extend him a hearty welcome and rejoice at his success.

—A life-size crayon portrait, handsomely framed in gold, of the Rt. Rev. Dr. O'Sullivan, Bishop of Mobile, Alabama, has been presented to the Bishops' Memorial Hall, by the Directress of St. Cecilia's Academy, Washington, D. C. The picture is the work of one of the pupils of the Academy and reflects the highest credit on the excellent training received in the Art department of that institution.

—A communication from an "Old Boy," printed in our columns, merits more than passing attention. The suggestions made are certainly good ones, and should be acted upon. We submit that the college cheer *does* need revision. As for the "glee club," it was a feature of the musical circles of Notre Dame in "days of yore," and the "yore" does not date so far

back either. There is no reason why we cannot have one again. These are subjects that should be agitated until something is done.

—The most interesting feature in the last meeting of the Law Debating Society was the delivery of extemporaneous orations by Messrs. E. Chacon and H. O'Neill. Mr. Chacon took for his subject "Spanish America," and sustained his reputation on the occasion. He never acquitted himself better. Mr. O'Neill, at the suggestion of the President (Prof. Hoynes), took for his discourse "Ireland's Struggle for Liberty." His mastery of thought, wit, humor and description, and his store of historical knowledge, fired by the enthusiasm of his race, fairly brought down the house. It is hoped that the class will soon again hear from these "natural, born orators," and that others will follow their example.

—The seventh regular meeting of the Law Debating Society was held on Wednesday evening, Nov. 20. The minutes of the previous meeting were read and adopted. The following question was then chosen to be debated at the next meeting: Resolved, "That the extension of our railroad system into S. A. would be a better means of solving the problem of closer trade relations with that region than the building of an extensive merchant's line of shipping." The disputants on the affirmative are Messrs. Dickerson and Flynn, and on the negative Messrs. Chacon and Lane. The question debated at this meeting was: Resolved, "That the World's Fair in 1892 would be a greater success in Chicago than in New York." Messrs. McConlogue and Long favored Chicago, and Messrs. O'Neill and McWilliams drew a glowing picture of New York's capabilities; the chair decided in favor of the Queen City. There will be a public debate given in the near future under the auspices of the Law Debating Society. The question will be, Resolved, "That imprisonment for life should be substituted for capital punishment." The gentlemen who will take part in this are Messrs. Blackman, Burns, Cassin and McKeon.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Ahlrichs, Allen, Anderson, V. Vurpillat, Bovett, Berry, Blake, R. Bronson, H. Bronson, Burns, H. P. Brannick, Barrett, H. Beckham, G. Beckham, Benz, Burger, Brelsford, Cassin, Cassidy, S. Campbell, G. Cooke, L. Chute, F. Chute, Cooney, E. Coady, T. Coady, Cartier, P. Coady, Coder, Dillon, Dorsey, Dennis, Draper, Davis, Dyer, Darroch, Dougherty, Daniels, Fitzgibbon, C. Flynn, F. Flynn, J. F. Flynn, P. Fleming, Ford, Fisk, Fehr, Franciscus, Garfias, Gibbons, Galen, Houlihan, Herman, Hanrahan, Healy, C. Heard, Hackett, Schaack, Hummer, E. Hughes, Hempler, Hoover, Daly, Hayes, Hoblitzell, Hepburn, J. A. Johnson, Karasynski, Kearns, King, Keenan, Krembs, F. Kelly, Kohlman, Lesner, Langan, Lancaster, A. Larkin, W. Larkin, Lane, Lynch, Lahey, F. Vurpillat, L. Long, Leonard, McGinn,* McDonald McWilliams, McAuliff, McKee, McDonnell, McPhee, McConlogue, Mithen, J. McGrath,* Walsh, Zinn, Toner, M. McGrath, Murphy, O'Neill, O'Brien, O'Shea, Olds, Otero, Parker, Powers, Phillips, Paradis, Pyplacz, Portilla, N.

Sinnott, F. Prichard, Prudhomme, Ramsey, Seeberger, Rothert, W. Roberts, C. Roberts, Scherrer,* Sullivan, J. Sinnott, L. Sanford, Soden, J. Smith, Steiger.

JUNIOR DEPARTMENT.

Masters Adler, Aarons, Atchison, Brubaker, B. Backrach, S. Backrach, E. Bates, B. Bates, J. Brady, T. T. Brady, T. Brady, W. Brady, Burns, Bradley, Bos, Cunningham, Cosgrove, Case, Deutch, Delany, De Lormier, Elder, J. M. Flannigan, J. Fitzgerald, A. W. Funke, A. M. Funke, Gale, Garrison, Girsch, Gnewuch, Gough, Gross, Howard, Hambaugh, Hack, Hesse, Healy, Hagus, Hebbard, Heller, Hoerr, Hague, Ibold, Jacobs, King Kearney, Keough, V. Kehoe, Lenard, Lee, Mackey, Murphy, Maurus, Maher, L. Monarch, D. Monarch, Merz, Mitchell, Mier, J. McCartney, Jas. McPhillips, W. McDonnell, F. McDonnell, McDonald, McIvers, F. McKee, E. McKee, McLeod, McConnell, F. Neef, A. Neef, Neenan, O'Brien, Otis, O'Mara, O'Neill, Putnam, Pendleton, Pomeroy, Quinlan, Quill, Robinson, Reichhold, Robbins, Roper, Riedinger, Roth, Rowsey, W. E. Stanton, Spurgeon, C. Schillo, F. Schillo, Sloan, Scott, Seymore, Seerey, Soku, Snyder, Spalding, Siebert, Stapleton, Talbot, Towne, Tivnen, Tetard, Turner, Wile, Weitzel, Weise, Ward, White, Youngerman, Eckler, Zinn.

MINIM DEPARTMENT.

Masters Ayers, Ball, O. Brown, F. Brown, Blake, T. Burns, J. Burns, Barbour, Browning, Cornell, Crandall, W. Connor, C. Connor, Covert, W. Crawford, A. Crawford, Coquillard, Croke, Clark, Durand, Dench, Elkin, Evers, T. Finnerty, W. Finnerty, Fisher, Frankel, Falvey, Fuller, E. Furthman, W. Furthman, C. Furthman, G. Funke, Flynn, Girardin, Greene, Gilbert, D. Gilkison, A. Gilkison, C. Griggs, Hill, Henneberry, Hoffman, Hamilton, Hendry, Holbrook, Jonquet, Krollman, Keeler, E. King, Kern, Lonergan, Londoner, Lonnberry, H. Lambert, C. Lambert, Levi, Loonie, Loomis, Montague, Maternes, Marr, H. Mestling, E. Mestling, Myers, McGuire, McPhee, McPhillips, McCarthy, Morrison, Mayer, Marre, C. Nichols, W. Nichols, O'Neill, Powell, L. Paul, C. Paul, Pellenz, C. Packard, J. Packard, Roberts, Ronning, Ryan, Stone, Sloan, Seidensticker, G. Scherrer, W. Scherrer, Stephens, Thornton, Trujillo, Vandercook, Vorhang, Washburne, Wilcox, Wever, Walsh, Weber, G. Zoehrlaut, C. Zoehrlaut, Zeigler.

* Omitted by mistake last week.

The Editorial Three.

Pencil:

I'm the stub of a Faber
Well worn with labor
That lasts from sun to sun.
I toil with creation,
With ne'er a vacation;
I'm the all important one.

Shears:

With a familiar clatter
I've clipped the best matter
That's come to this office for years,
So when you have read it
Please give me the credit;
I'm the editorial shears.

Paste:

Oh! I'm made of flour
And used every hour.
I'm so very important, you see,
That no editor's table
Has ever been able
To prosper at all without me.

All:

Oh! we are three powers,
So important all hours—
We're the editorial three.
No one is inferior
But all are superior
To the editorial "we."

—Western Journalist.

St. Mary's Academy.

One Mile West of Notre Dame University.

—The return of Very Rev. Father General from Washington on Friday last was hailed with joy by all.

—As an incentive to special efforts in the 2d Preparatory class of composition, a copy of Professor M. F. Egan's lectures was offered as a premium. Some excellent essays were submitted for examination; but those considered best were written by the Misses D. Davis, Rentfrow, Norris, Farwell and Jungblut; the last mentioned young lady drew the prize.

—Mrs. L. Plimpton Beardsly, an old pupil and warm friend of St. Mary's, recently sent a leaf from the grave of Father Damien. Most grateful acknowledgments are tendered for this cherished souvenir of one so truly great and good. What lessons does not this little leaf teach! It seems to breathe the atmosphere of sacrifice which surrounded the life and death of the "martyr-priest."

—The distribution of "points" on Sunday last was presided by Very Rev. Father General; Rev. Father Walsh was present, and very kindly gave an account of the visit of Notre Dame's representatives to the Catholic Congress, held in Baltimore, and the dedication ceremonies attendant upon the opening of the Catholic University in Washington. The proceedings of last week at both gatherings were of interest to all; but the charming description by the Rev. President of the University formed a picture which will not soon be forgotten. Father Walsh touched upon all the prominent features of both celebrations, dwelling particularly on the eloquence of many of the speakers, mentioning especially his Eminence Cardinal Gibbons, Archbishops Ryan and Ireland, Judge Dunne and Mr. Daniel Dougherty. The kind attentions shown Very Rev. Father General by the Cardinal were alluded to with gratitude, and high praise was accorded the hospitality enjoyed both in Baltimore and Washington. The half hour passed all too rapidly, and if a vote were taken then and there, the title given by Father Walsh to Mr. Dougherty would have been transferred by unanimous consent to the Rev. speaker who had so charmed all his listeners.

The Power of Study to Expand the Mind.

Man has been endowed with intellectual faculties which distinguish him from the lower order of creation, and render him a "little less than the angels." Adam, when he came forth from the creative hand of God, possessed these gifts

in their perfection; but the blight of sin was cast over all his powers, and the heritage of evil transmitted to all his descendants. So that now, it is only by diligent and persevering study that we may hope to win back some part of that intelligence which belonged to our unfallen nature.

Within the reach of all are the means necessary to cultivate and expand the mind. As we increase in knowledge, our views enlarge, becoming broader and higher; what satisfied us formerly is insipid to us now. When children, we admired the beautiful coloring of the flowers; we eagerly pulled the rose from the bush because we thought it pretty; but when we have grown old enough to make of it a scientific study, how different are the thoughts the sight of it awakens! We now view the flower in its true light, as a means of reproduction; we recognize that the colored petals which charmed our eyes are far inferior to the more modest pistils and stamens which, although often hidden within the corolla, form the seed from which other plants may spring; we reflect on the mystery of germination, and see the tiny radicle seek the moist earth from which it is to draw nourishment, while the slender plumule raises its head to the warm sunshine. Can all this be the work of chance? We answer, no; but it is the result of the divine law which governs all creation.

Again, we stroll along the strand: the waves beat upon the shore; on their receding we find a small piece of coral left in a hollow on the beach; its brilliant color and peculiar mechanism solicit our admiration. What a train of thought does not this little specimen awaken? We see, as it were, the myriads of minute animals whose stony skeletons went to form the small particle we are now examining. Continuing our walk, the bare, dull rocks here and there stretch their sterile forms before us; we scarcely give these a thought, unless, perchance, they glitter in the sunshine, until science tells us of their wonderful formation, of the different ages that have rolled over them, and of the varied forms of animated existence that, having lingered too long, have been folded in their close embrace even to the entire extinction of the kind.

"Twinkle, twinkle, little star,
How I wonder what you are."

The question contained in this familiar jingle puzzled wiser heads than those of the little children who at eventide stand to watch the bright sparks of fire appear in the heavens, for many hoary seers of past ages have spent a lifetime trying to give to it a satisfactory answer,

The study of Astronomy resolves the difficulty, besides opening to our intellect the vast realms of space; we behold the grandeur of the universe, and are led to admire and to glorify the omnipotent hand that has created so much beauty to gladden our eyes and strengthen our faith.

A natural history lies before us; with this in our hand we go forth to watch the tiny, toiling ant fill its winter storehouse; we learn of its dignitaries and its slaves, of its warriors and their desperate encounters, of the victors carrying off their spoils; we see the busy bee, and wonder at the instinct that leads it to the clover blossom and the locust tree, despite the presence of more attractive flowers; that never fails to detect the difference between the outer and the inner part of the chalice from which it sips the honeyed dew. We observe the marvellous precision of their dwellings and cry out: How wondrous are the works of God! We study the little silk-worm as it weaves the soft thread which will soon be converted into costly and beautiful fabrics; and as we gaze, it bursts its prison cell and flies into the glad sunshine, a winged moth. Our thoughts go with it, and we await the time when our soul, released from the tenement of clay, shall seek the throne of God to enjoy the eternal light of His presence.

THEDE BALCH (*First Senior Class*).

Roll of Honor.

[For politeness, neatness, order, amiability, correct deportment and observance of rules.]

SENIOR DEPARTMENT.

Misses E. Adelsperger, Ash, Ansbach, Anson, Bates, Bogner, Byrnes, Beck, Clarke, Cunningham, Collbran, Coll, Curtis, Calderwood, C. Dempsey, M. Davis, Deutsch, E. Dennison, S. Dempsey, D. Davis, Dorsey, Dolan, M. De Montcourt, I. De Montcourt, Donahue, Ernest, Flannery, English, M. Fitzpatrick, Green, Ganong, Gordon, Hammond, Healey, Horner, K. Hurley, Hurff, H. Hanson, Holt, Hess, Hagus, A. Hanson, Hellmann, Hale, Hamilton, J. Hughes, L. Hughes, Haight, Hepburn, Kasser, Krimbill, Kimmell, Leahey, Lynch, Lauth, Lewis, McFarland, Moore, McCloud, K. Morse, Maher, Mills, M. McPhee, McCarthy, Murison, McCune, S. McPhee, Marley, Milless, Nickel, Norris, Nacey, H. Nester, L. Nester, Otis, Piper, Pyle, Pendleton, Pugsley, A. Ryan, Roberts, K. Ryan, Rinehart, Rinn, Robinson, Rentfrow, Reilly, Stapleton, Spurgeon, Studebaker, Schiltz, Schaefer, M. Schermerhorn, Smith, Schrock, N. Schermerhorn, Saviers, Violette, Woolner, Wickersheim.

JUNIOR DEPARTMENT.

Misses E. Burns, Black, M. Burns, Cooke, Clifford, M. Cooper, Daly, M. Davis, L. Dreyer, B. Davis, L. Ernest, Evoy, Fosdick, Hickey, Holmes, C. Kasper, Levy, Mabbs, McCormack, Meskill, Northam, O'Brien, Palmer, Patier, Patrick, Pellinz, Phillion, Quealy, E. Regan, Reeves, Robbins, Ruger, M. Scherrer, Shirey, M. Smyth, Soper, K. Sweeney, Thirds, A. Tormey, E. Wagner, Waldron, K. Wood, M. Wagner, N. Wurzburg, Wright, Young.

MINIM DEPARTMENT.

Misses L. Adelsperger, Ayer, Crandall, A. E. Dennison, M. Egan, Finnerty, Goodwin, K. Hamilton, M. Hamilton,

L. McHugh, M. McHugh, C. Porteous, S. Scherrer, N. Smyth, L. Scherrer, S. Smyth.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED.

ADVANCED COURSE—Miss L. Curtis.

GRADUATING CLASS, 1ST COURSE—Miss E. Flannery.

1ST CLASS—Miss O. O'Brien.

2D CLASS—Miss M. McFarland.

2D DIV.—Misses D. Deutsch, M. Davis, L. Nickel.

3D CLASS—Misses J. Currier, C. Hurley, A. Tormey, M. Tormey.

2D DIV.—Misses L. Dolan, L. Leahy, N. Morse, M. Piper, I. Stapleton, L. Woolner, B. Wickersheim.

4TH CLASS—Misses A. Ansbach, J. English, E. Healy, M. Hess, M. Hull, M. Jungblut, M. McPhee, E. Quealy, A. Regan.

2D DIV.—Misses M. Bates, M. Fitzpatrick, E. Lewis, E. Nester.

5TH CLASS—Misses M. Anson, T. Balch, E. Dempsey, A. Gordon, E. Hale, K. Mills, M. McHugh, H. Nester, M. Otis, A. Penburthy, A. Ryan, M. Smyth, A. Wurzburg.

2D DIV.—Misses A. Adelsperger, J. Calderwood, D. Davis, C. Ernest, R. Kasser, F. Marley, G. Rentfrow, M. Reinhart, J. Robinson, M. Skancke, A. Thirds, L. Young.

6TH CLASS—Misses E. Burns, C. Beck, R. Bero, M. Collbran, M. Coll, E. Davis, M. De Montcourt, L. Dreyer, M. Fosdick, A. Hammond, H. Hanson, P. Harmes, H. Hutchinson, S. Hamilton, M. Kelso, M. Northam, T. Kimmel, A. O'Mara, M. Patier, E. Pendleton, H. Pugsley, L. Reeves, K. Ryan, G. Roberts, D. Spurgeon, K. Sweeney.

2D DIV.—Misses S. Bernhart, F. Burdick, M. Burns, M. Byrnes, I. Cooke, C. Daly, E. Dennison, I. De Montcourt, M. Frost, M. Haight, E. Kasper, S. Levy, K. McCarthy, M. McCormack, V. Milless, E. Pyle, J. Patrick, K. Reilly, F. Soper.

7TH CLASS—Misses M. Ash, K. Barry, L. Black, L. Bovett, A. Cooper, Mabel Davis, E. Evoy, L. Ganong, G. Greene, M. Hagus, H. Henry, J. Holt, F. Krimbill, L. Lynch, L. McHugh, N. McGuire, F. Murison, L. Norris, O. O'Brien, E. Regan, M. Rinn, C. Ruger, E. Schaefer, A. Schrock, M. Wagner, B. Wright, K. Wood.

2D DIV.—Misses M. Cooper, B. Davis, Margaret McHugh, S. McPhee, E. Phillion, M. Rose, E. Wagoner.

8TH CLASS—Misses E. Ernest, E. Meskill, K. Moore, J. Smith, M. Smith, L. Scherrer, G. Shirey, I. Waldron.

9TH CLASS—Misses M. Culp, M. Hickey, L. Holmes, K. Hamilton, C. Kasper, D. Pellinz.

10TH CLASS—Misses L. Ayer, G. Crandall, M. Hamilton, L. Mestling, E. Porteous.

HARP.

3D CLASS—Miss E. Nester.

6TH CLASS—Miss M. McPhee.

ORGAN.

Miss E. Healy.

VIOLIN.

Misses M. Smith, H. Nester, M. Northam, L. Reeves,

GUITAR.

3D CLASS—Miss L. Leahy.

6TH CLASS—Misses M. Clifford, A. Crane.

MANDOLIN.

Miss M. Clifford.

VOCAL DEPARTMENT.

2D CLASS—Misses C. Dempsey, B. Hellman, R. Kasser, M. Leahy.

2D DIV. 2D CLASS—Misses I. Horner, N. Hale, F. Marley.

3D CLASS—Misses T. Balch, J. English, M. Fitzpatrick, O. O'Brien, L. Dolan.

2D DIV. 3D CLASS—Misses I. McCloud, M. Schiltz, G. Rentfrow.

4TH CLASS—Misses L. Woolner, M. Otis, M. McFarland, M. De Montcourt, H. Hutchinson, S. Dempsey, C. Beck, C. Haight, H. Nester, M. Collbran, R. Van Mourick.

5TH CLASS—Misses I. De Montcourt, M. Davis, J. Holt, S. Levy, M. Harmes, J. Robinson, M. Reinhart, F. Soper, M. Schermerhorn, M. Burns, A. Schrock.